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tion), are the most important contributions to the subject in English ; and, in fact, almost the only ones. Besides these there is little except the late Professor Bluntschli's little work on "Parties," but this is written from an abstract or psychological point of view, and though suggestive, can hardly be regarded as a study of actual political phenomena. Philosophic study of this subject has been rare ; yet we have a large number of facts which are well established and easily observed, and surely form a basis broad enough for induction. Such, for example, is the fact that in Anglo-Saxon countries there is normally a division into two political parties, whereas in most of the countries on the continent of Europe the division is into several groups. It is indeed curious, and it shows how little the subject has been studied, that Anglo-Saxons regard the division into two parties as natural if not inevitable, while the people of the continent regard the division into several parties in the same way. The difference is partly due, no doubt, to national temperament and a difference in political maturity ; but it would seem to be due also in a large measure to the difference in institutions. Again, we may notice that parties play in reality a larger part in legislation and administration in England than in this country, and play a still smaller part in Switzerland. This is also due chiefly to the difference in institutions.

It would seem that the student of political philosophy could set before himself, at the present day, no more important work than to inquire how far the existence, the development and the working of political parties are influenced by the institutions of a State ; how far their activity may be increased or diminished, or the good which they do magnified and the evils they involve mitigated by a change in the machinery of the government.

If Dr. Fleming's appeal, and the prize offered by the Canadian Institute will foster such a study, as it is designed to do, it will have helped in prompting a real progress in political science, even if it results in no actual legislation in Canada.

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*Précis historique, théorique et pratique de Socialisme.* Par B. MALON. 1ère série des Lundis Socialistes. Pp. 352. Paris : Felix Alcan, 1892.

This is a typical French book. It has neither the laborious science of a German nor the leaden-skyed practicalism of an English book. It is newsy, interesting, lucid, idealistic and sanguinely theoretical. The reader discovers with a certain relief a delicacy, a moderation, and, withal a certain benignity of spirit pervading the whole not usually

associated with the red flag. There is not the slightest affectation of dispassionateness. The author is partisan, but not unfair; revolutionary, but not vindictive.

In his brief historical sketch he mentions Plato's Republic and Christian communism, to both of which he accords scant praise. Christianity was from the first a delusive hope as regards permanent reconstruction of society, its communism an accident rather than a principle, and the noble efforts of the early fathers to resist social inequality a forlorn struggle. Christianity, though playing an important rôle in progress, is obsolete as an ideal system. Sir Thomas More's "Utopia" marks an epoch in the long-suspended evolution of socialism, the epoch of dreams that preceded the true awakening. To him the author grants the highest honor, as to his counterpart on the continent, Morelly.

From the utopian period we are ushered into that of science by the remarkable trio, Saint Simon, Fourier and Robert Owen. The claim urged by the followers of Karl Marx that scientific socialism begins with him, is stoutly combatted in favor of these three great predecessors, whose work is declared to be thoroughly scientific in character. While placing Marx at the head of all socialistic writers, the author's criticism of his theory is unsurpassed for terseness of expression and clearness of insight. Marx says to the laborers: "You should have no other motive than your class interests. Justice, Right, Liberty, Equality, Fraternity; all that is bourgeois nonsense. You are plundered and you don't want to be. That is your Right and your Justice." To this our author strongly objects. The socialism of Marx, though masterly in its economic aspects, is unethical, and this is fatal to its adoption. The successful revolutions of the past have been primarily religious, secondarily political, never simply economic. The socialistic revolution must triumph by a fuller recognition of Justice and Right than characterizes existing society, not by contempt for them. This is admirably maintained throughout the book.

From the historic examination of socialism, including a statement of its different branches and programmes, the author proceeds to a presentation of that programme, which he approves. It is of the most moderate kind, involving neither violent seizure of private property, nor the equalization of incomes, nor yet a violent change in existing institutions. A slow increase of State functions by means already in use would transfer monopolies as they mature (not before) to State control. The economic features of this transformation, though necessarily prominent, are neither the only nor the most important ones. The bulk of the book is occupied with intermediate steps, including many measures now under consideration by non-socialistic bodies.

Only in the last chapters, and with commendable moderation, does the author indulge in a little prospect painting in which his rainbow colors grow ethereal.

To the scientific critic the book is open to criticism in many respects, and even the cursory reader will feel the inadequacy of the reply to the fundamental objections usually urged against socialism. But we may fairly admit the socialists' demurrer to these and all other criticisms, that he is dealing with an immense problem and great difficulties for which, as yet, even his critics have scarcely discovered a satisfactory solution.

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*Political Economy for American Youth. Written from an American Standpoint.* By JACOB HARRIS PATTON, Ph. D. Pp. 297. New York: Lovell & Co. 1892.

This is a compact little book designed for beginners. Whatever value it has lies not in the explanation, but in the description of industrial phenomena. The pages abound in copious concrete illustrations drawn from contemporary industry. The author, though he makes little attempt to reach principles or laws, and hence imparts to his book no scientific value, spares us the usual series of dissertations on Robinson Crusoe.

The evidences of the author's bias are very interesting. There is a page on "The Advantages of Railways," not without a motive. A page is devoted to "Duties Enjoined upon Workmen," but no duties are enjoined upon employers. The "Golden Rule" requires that workmen should submit to reduction of wages when trade is dull, but Dr. Patton's Golden Rule is discreetly silent as to what the employer should do when trade improves. Trades union restrictions are very wicked, but nothing is said as to the black-list. For the sake of the innocent public, workmen should be careful in striking not to cause any interruption of business on the railroads. We are told that labor leaders "compelled" their men to quit work. A section is given to "Wages Raised by Wrong Measures." The similar lowering of wages gets no such consideration. Capitalists are "enterprising gentlemen;" laboring men are "work people." The latter "have not the mental wear and tear of the owners (of capital), who must undergo a large amount of anxiety which is unknown to the former." Indirect taxation is commended, because "voluntary on the part of the payer." The tariff is a wise form of taxation, because it taxes "foreign property imported for sale," which otherwise would not pay one cent. Free traders "attach a sacredness to imported foreign